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Sukkah Daf 48

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

MISHNAH: ‘The [full] hallel [was recited] and the [shelamim-offerings of] rejoicing [were offered] on all the eight days’ — how is that? This teaches us that one is obligated to recite the hallel, [offer shelamim-offerings of] rejoicing and show honor to the festival on the last day, as on all the other days of the festival. (48a1)

GEMARA: From where do we know this? — From what our Rabbis taught in a Baraisa: And you shall be altogether [ach] joyful: this is to include the night of the last day of the Festival for rejoicing.¹ You say, the night of the last day of the Festival; yet perhaps it is not so, but the night of the first day of the Festival?² Therefore ‘ach’ is stated, dividing it.³ Why do you prefer to include the night of the last day of the Festival and to exclude the night of the first day of the Festival? I include the night of the last day of the Festival, because there is rejoicing before it, while I exclude the night of the first day of the Festival, seeing that there is no rejoicing before it.⁴ (48a1 – 48a2)

MISHNAH: The sukkah obligation is [in force] for seven days. How is this [to be understood]? When a man has finished his

[last] meal,⁵ he may not disassemble his sukkah.⁶ He may, however, remove its furniture from the afternoon onwards in honor of the last day of the festival. (48a2)

GEMARA: If a man has no furniture to remove, what shall he do? ‘If a man has no furniture’! What then did he use when he was using [his Sukkah]? — Rather say: If he had no place where to put his furniture,⁷ what shall he do?⁸ — Rav Chiya bar Ashi said: He removes four tefachim [of its roof],⁹ while Rabbi Yehoshua ben Levi answered: He should kindle a lamp in it.¹⁰ In fact, however, there is no difference of opinion between them, the latter referring to us [Babylonians], and the former to them [from Eretz Yisroel].¹¹ This is a satisfactory procedure with regard to a Sukkah of minimum size but what can be said with regard to a large Sukkah?¹² — One might carry into it eating utensils, since Rava ruled: Eating utensils must be kept outside the Sukkah; drinking vessels in the Sukkah. (48a2 – 48a3)

MISHNAH: How was the water libation [performed]? A golden flask holding three lugin was filled [by a member of the group from the Temple] from the Shiloach.¹³ When they

¹ I.e., the night of the eighth day. Rashi: It cannot mean the eighth day itself, since ‘seven’ is twice specified.

² Perhaps one must eat of the shelamim-offering then? And since sacrifices cannot be slaughtered at night, it would be necessary to slaughter it on the eve of the Festival.

³ Ach is always interpreted as a limitation; hence it excludes the first night.

⁴ It is more logical to assume that a continuation of rejoicing already begun is included than that the rejoicing must commence before the time actually prescribed.

⁵ On the seventh day.

⁶ Since he must still use it for learning, sleeping or any occasional meal on that day.

⁷ He had nowhere else to eat.

⁸ To indicate that he is not using his Sukkah for more than the prescribed seven days.

⁹ Thus invalidating it and showing that it is no longer in use.

¹⁰ By doing in it that which is forbidden in a small Sukkah, he indicates that it is no longer in use as a Sukkah but as an ordinary hut.

¹¹ In Babylon where the proper calculations of the calendar are unknown, the Eighth Day may be the seventh, and the Sukkah must, therefore, be used on the following day. It cannot be invalidated by a breach in its roof so one places there a lamp which can subsequently be removed. Those living in Eretz Yisroel, however, who are familiar with the calculations, make no more use of the Sukkah after the seventh day, and it may, therefore, be invalidated on that day.

¹² Where a lamp may be kindled even during the seven days.

¹³ A freshwater spring near Jerusalem.

arrived at the Water Gate, they sounded a teki'ah [long blast], a teru'ah [short notes] and again a teki'ah. [The Kohen then] went up the ramp [of the Altar] and turned to his left where there were two silver bowls. Rabbi Yehudah said: They were of plaster [but they looked like silver] because their surfaces were darkened from the wine. They had holes like two slender nostrils, one [hole] being wide and the other narrow so that both drained out together.¹⁴ The one on the west was for water and the one on the east for wine. If one poured the flask of water into the bowl for wine, or that of wine into that for water, he has fulfilled his obligation. Rabbi Yehudah said: With one log he performed the ceremony of the water-libation all eight days. To [the Kohen] who performed the libation they used to say, 'Raise your hand (while you pour)'; for on a certain occasion, a certain man poured out the water over his feet,¹⁵ and all the people pelted him with their esrogim.

As was its performance on weekdays, so was its performance on the Shabbos, except that on the eve of the Shabbos, an unconsecrated golden barrel was filled from the Shiloach, and placed in a chamber.¹⁶ If it spilled or uncovered, it was refilled from the Kiyor, for wine or water which has become uncovered is invalid for the Altar. (48a3 – 48b2)

GEMARA: From where do we know this?¹⁷ — Rav Eina said: From Scripture which says: Therefore with joy shall you draw water [from the wellsprings of salvation].

There were once two heretics, one was called Sasson and the other Simchah.¹⁸ Said Sasson to Simchah, 'I am better than you, since it is written: They shall attain rejoicing and gladness (sassion v'simchah)'. 'I', said Simchah to Sasson, 'am better than you, since it is written: The Jews had gladness and rejoicing (simchah v'sassion)'. 'One day', said Sasson to Simchah, 'they [the Heavens] will take you out and make you

a scout, since it is written: For with Simchah they will go out'. 'One day', said Simchah to Sasson, 'they will take you out and You will draw water, for it is written: And you will draw water with sasson'.

A certain heretic whose name was Sasson once said to Rabbi Avahu: 'You are destined to draw water for me in the World to Come, for it is written: And you will draw water with sasson'. 'If', the other retorted, 'it had been written, "le-sassion" (for sasson) it would be as you say, but as it is written "be-sassion" (with sasson) the meaning must be that a canteen will be made of your skin, and water will be drawn with it'. (48b2)

The Mishnah had stated: [The Kohen then] went up the ramp [of the Altar] and turned to his left, etc. Our Rabbis have taught in a Baraisa: All who went up the altar ascended by the right; they then went around the altar and descended by the left, except for these three, who ascended and, afterwards, descended by the same way that they came. These [three things] are the libation of the wine and water, and for the *olah* offering of a bird when there were too many *Kohanim* on the east. (48b3)

The Mishnah had stated: [But they looked like silver] because their surfaces were darkened [from the wine]. It is well [regarding the bowl of the wine] since wine darkens, but why was that of the water darkened? - Since the Master has said: If one poured the flask of water into the bowl for wine, or that of wine into that for water, he has fulfilled his obligation, the [bowl] of water may thus become darkened. (48b3 – 48b4)

The Mishnah had stated: They had holes like two slender nostrils, etc. Must we say that our Mishnah agrees with Rabbi Yehudah and not with the Rabbis seeing that we have learned in the Mishnah: Rabbi Yehudah said: With one log

¹⁴ From the wine and the water.

¹⁵ The Kohen was from the Sadducees, who did not believe in any of the unwritten laws, such as the water libations. He therefore poured the water on his feet and not into the bowl.

¹⁶ It could not be filled from the Shiloach, for one is forbidden from carrying an object from a public domain to a private one on the Shabbos.

¹⁷ That the trumpets are sounded at the ceremony (Rashi).

¹⁸ Sasson and simchah are expressions of joy and gladness.

he performed the ceremony of the water-libation all eight days,¹⁹ for if it agrees with the Rabbis, could they not both pour together?²⁰ — [No,] You may say that it agrees even with the Rabbis, [the reason for the different sizes of the holes being that] wine is thick and water is thin. It is logical as well to say so, for if [our Mishnah concurs with] Rabbi Yehudah, [it should have used the terms] ‘wider’ and ‘narrower’ which he used; as it has been taught in a Baraisa: Rabbi Yehudah said: There were two vessels there, one of water and one of wine, the mouth of the wine [vessel] was wider, and that of the water was narrower, so that both should drain simultaneously. This is conclusive. (48b4)

The Mishnah had stated: The one on the west was for water. Our Rabbis taught in a Baraisa: For it happened once that he poured it upon his feet and all the people stoned him with their esrogim. On that day (*a certain Sadducee, who was from a group of Jews who denied the authenticity of the Oral Law, poured the water of the libations on his feet instead of pouring the water into the bowl, and all the people threw their esrogim at him*) the horn of the altar was damaged, and they brought a fistful of salt and stopped it up. This was not done because it would now be fit for service, but rather, that it should not appear damaged, for every altar which lacks a horn, ramp, base and square shape is invalid. Rabbi Yosi son of Rabbi Yehudah said: The same applies to the ledge. (48b4 – 49a1)

INSIGHTS TO THE DAF

Just be Happy

The Gemara learns from the verse that states *vhoyisa ach sameach*, and you shall be nothing but joyous, that there is an obligation for one to be joyous on the night of Shemini Atzeres. There is a contradiction in the words of Rashi if this obligation also applies to Shemini Atzeres by day. The commentators ask that we usually find that the word *ach*, literally translated as *but*, is used to exclude something,

¹⁹ The wine was the fourth of a hin equivalent to three logs. This would explain the necessity for having a larger hole in the wine bowl, since there was three times as much wine.

whereas in this instance, the word *ach* is used to include something.

It is said in the name of the Vilna Gaon that on the first days of Sukkos, besides the mitzvah of being joyous, there are additional mitzvos of sitting in the Sukkah and taking the lulav. On Shemini Atzeres, however, there is only the mitzvah of being joyous. *Shearim Mitzuyanim B'Halacha* adds that this can explain the language used in the Gemara that the verse is including the obligation to be joyous on Shemini Atzeres, although the verse is in essence excluding the other two mitzvos of Sukkah and lulav. The explanation for this is that since the other two mitzvos do not apply on Shemini Atzeres, there is more time to fulfill the mitzvah of being joyous.

DAILY MASHAL

Throwing the Book at Him

The Mishnah relates that a Sadducee, who was from a group of Jews who denied the authenticity of the Oral Law, poured the water on his feet instead of pouring the water into the bowl, and all the people threw their esrogim at him. Why did they choose to throw their esrogim at him? Were they attempting to kill him? If he was truly liable the death penalty, throwing esrogim was definitely not the prescribed method for stoning a sinner. Perhaps the reason that they pelted him with esrogim is because the Sadducees denied the validity of the Oral Law and they only subscribed to the terse meaning of the Written Law. Regarding the esrog, the Torah only states that one is required to take a *pri eitz hadar*, which is literally translated as a beautiful looking fruit. The Gemara teaches us from various expositions that the fruit that the Torah refers to is the esrog, and this is a Sinaitic tradition. Thus, the people pelted the Sadducee with esrogim to demonstrate that he had denied the validity of the Oral Law and they upheld the belief in the Oral Law.

²⁰ Since each was three lugin.